1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

fate, to see if the day of birth was lucky or unlucky. Four days later the child's family held a feast both to celebrate the birth and to name the child. If the day of birth proved to be unlucky, custom sanctioned a religious fiction whereby the naming ceremony was postponed to a more favorable period. At the feast the guests sprinkled food and pulque over the sacred fire, which had been kindled at the accouchement as an offering to the Fire God, the Old God, whose cult originated in the time of the Middle Cultures. The child, if a boy, was shown toy weapons and tools which the parents placed in his hands, guiding them in the motions of use. If the child were a girl the parents made her pretend to weave and spin with toy instruments. A name, that badge of identity so important to man, was given to the child at this time. A boy was often named for the date of his birth, One Reed, Two Flower, Seven Deer, or for an animal, like "Nezahualcoyotl" (Hungry Coyote), or for an ancestor, like "Montezuma the Younger," or for some event at the time of birth. Often the day name was given with an alternative animal title. Girls' names frequently were compounded with the word for flower, *xochitl*.

Education began after weaning in the third year. Its purpose was to induct the child into the techniques and obligations of adult life as promptly as possible. A world in which handwork is universal offers a child a chance to participate in adult activities far earlier than in our heavily mechanized culture. Fathers supervised the training of sons, and mothers instructed their daughters. Up to six years of age the children listened to frequently repeated homilies and advice, learned the uses of the household implements and performed minor household chores.[2]

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During all of these twenty days, until the coming of the next month, they practised singing in the houses which they called *cuicacalli*. They did not dance; rather, remaining seated, they sang canticles in praise of their gods. Many other rites were performed in this feast which we set forth at length in the accounting of them, *fol.* Z7.

Todos estos veynte dias, hasta llegar al mes que viene: se exercitauan en cantar en las casas, que llamauan cujcacâli, no baylauã, sino estando sentados: cantauan cantares a loor de sus dioses. Otras muchas cerjmonjas, se hazian en esta fiesta: las quales, estan escriptas, a la larga en su historia. fol. Z7.

16:Bandelier E-4 (no date) 1880 NU7 Aztec NU7

565 Besides, it is distinctly implied, if not stated,
[565] that for actions of merit such people might be re-adopted, and thus restored to their original rights. The anonymous conqueror asserts that the performer of any valorous deed was highly rewarded and made a chieftain, "even if he was the vilest slave."[91] But without such formal re-adoption, no outcast could emerge from his inferior and unprotected condition. The overwhelming majority of Mexico's aboriginal people, however, consisted of members of the twenty kins shown to have composed the tribe. These all enjoyed equal rights; consequently all had the same duty. Both right and obligation were governed by the organization of kinship. While it is impossible for us to follow here strictly the order of enumeration of these rights and obligations, established in the admirable researches of Mr. Morgan, we still can distinctly trace all of them in ancient Mexican society, operating with more or less unimpaired vitality.

[618] *The kin claimed the right to name its members.*[92] A family name
553 was unknown to the ancient Mexicans,[93] and thus our assertion that the modern family was not yet established among them, acquires further support. Within a few days after the child's birth, its mother in presence of all the neighbors (consequently of the "calpulli" or kin) gave the child a name through the medium of the women assisting her delivery. This name, generally taken from that of the day of birth, had a superstitious bearing, and was to accompany the child during the period of its utter helplessness.[94] A second "naming" took place several

[91] "*Relatione di alcune Cose della Nuova Spagna*" (Col. de Doc., I, p. 371). *Torquemada* (Lib. XIV, cap. XVII, p. 586): "y Esclavos havia que regian, y mandaban la casa de su Señor, como hacen los Maiordomos."

[92] *Morgan* ("*Ancient Society*," pp. 71 and 78).

[93] *Motolinia* (Trat. I, cap. V, p. 37): "Todos los Niños cuando nacian tomaban nombre del dia en que nacian." *Torquemada* (Lib. XIII, cap. XXII, pp. 454 and 455). The family name was introduced by the Spaniards, who gave other names at the time of baptism.

[94] *Motolinia* (Trat. I, cap. V, p. 37). *Sahagun* (Lib. IV, cap. I, pp. 283 and 284, in general the entire fourth Book, which gives a very full idea of all the superstitions connected with birthdays; more especially Cap. XXXV and XXXVI and Lib. VI, cap. XXXVII, pp. 217-221). All the children of the quarter were invited to the festival: "En este tiempo que estas cosas se hacian, juntabanse los mosuelos de todo aquel barrio, y acabadas todas estas ceremonias, entran en la casa del y toman la comida que alli les tenian aparejada. . . . . ." The naming took place in presence of "todos los parientes y parientos del niño, viejos y viejas" (p. 218). *Mendieta* (Lib. II, cap. XIX, p. 107): "Estos nombres tomaban de los idolos ó de las fiestas que en aquellas signos caian, y á veces de aves y animales y de otras cosas insensatas, como se les antojaba." (Lib. XIII, cap. XXXV, p. 267). *Torquemada* (Lib. XIII, cap. XX, p. 450: "Luego hacian convocacion de todos los Deudos, y Parientes, de los Padres, y de todos los Amigos, y

16:Bandelier E-4 (no date)1880 NU7 Aztec NU7

months later, which was performed by the medicine-man of the kin.[95] Both of these names were preserved, but if the full-grown man ever performed some action of merit in the service of the whole tribe, then the tribe bestowed upon him a third name as an honorable title attached to his person in reward for his deeds.[96] 553

It was the duty of the kin to educate or train its members to every branch of public life. For all public purposes, *man* only must be taken into account. This appears obvious from what was said already concerning the position of women in general. Now each calpulli, or localized kin, among the ancient Mexicans had, as we have shown in "Art of War,"[97] its "House of the Youth" ("telpuch-calli") joined to its "medicine-lodge" or temple. Thither the boys were brought at an early age, to be instructed in whatever was needed for after-life. In order to train their bodies they were held to manual labor, and to the ordinary duties of worship. The use of weapons was made a prominent object of teaching; so was the dance and song, the latter coupled with ordinary Indian rhetorics.[98] These houses of education were under the 871 868

Vecinos, que para este acto se juntavan . . . y entonces le ponian el nombre." Also (Cap. XXII, p. 455; cap. XXIII, p. 456): "De la misma manera, que quando alguna de estas Indias paria, se usaba juntarse toda la Parentela. y las vecinas, y amigas, ... De esta misma manera lo acostumbraban hacer para el fingido Bantismo." *Gomara* ("*Conquista*," Vedia I. p. 438): "En este lavatorio les ponian nombre, no como querian, sino el del mismo dia en que nacieron.' *Vetancurt* (Parte II, Trat. III, cap. VIII, p. 402).

[95] This is stated by *Gomara* (Vedia I, p. 438): "y dende á tres meses, que son de los nuestros dos, los llevaban al templo, donde un sacerdote que tenia la cuenta y ciencia del calendario y signos, les daba otro sobrenombre, haciendo muchas ceremonias, y declaraba las gracias y virtudes del idolo cuyo nombre les ponia, pronosticándoles buenos hados." *Motolinia* (Trat. I, cap. V, p. 37): "Despues desde á tres meses presentaban aquella criatura en el templo del demonio, y dabanle su nombre, no dejando el que tenia, y tambien entonces comian de regocijo, . . . "

[96] *Gomara* (Vedia, p. 438). *Motolinia* (Trat. I, cap. V, p. 37). *Torquemada* (Lib. XIII, cap. XXII, p. 436). *Clavigero* (Lib. VI, cap. XXXVII, pp. 437, 438). *Durán* (Cap. XI, pp. 96, 97, and 98).

[97] "*Art of War*," p. 101. Relying on Humboldt, I assumed fifteen years to be the age when military instruction began, but the general instruction began much sooner. See note 98.

[98] *Gomara* (Vedia, p. 438). *Sahagun* (Lib. III, cap. IV, cap. V, p. 268): "Habiendo entrado en la casa del Telpuchcali el niño, dábanle cargo de barrer, limpiar la casa, poner lumbre, y hacer los servicios de penitencia á que se obligaba. Era costumbre que á la puesta del sol, todos los mancebos iban á bailar, y danzar á la casa que se llamaba Cuicacalco cada noche, y el muchacho tambien bailaba con los otros mancebos; llegando á los quince años, y siendo ya mancebillo, llevábanle consigo los mancebos mayores al monte á traer la leña, que era necesaria para la casa del Telpuchcali. y Cuicacalco, y cargabánle las rodelas para que las llevase acuestas;" (p. 269): "La vida que tenian era muy áspera . . . " (Cap. VI, pp. 270 and 271; Lib. VI, cap. XXXIX, p. 324), and other incidental notices. *Mendieta* (Lib. II, cap. XXIV, pp. 124, 125). *Torque-*

happy. He was destitute; on earth misery engulfed him. For verily he brought it on himself — because of his wickedness, disregard, shamelessness, and neglect. No one bequeathed it to him, for by his own will and of his own fault he brought unto himself injury, torment, and pain. Hence he was despised and disregarded. No one any longer obeyed him; no one became his friend; he stood by himself. No one took account of his personality. Everywhere he was hated; nowhere was he liked; nowhere did he give pleasure. But he was regarded as a thing, and looked at, for now he was a vagabond, proscribed, completely outlawed; he was on the outside, lingering on the outskirts; impudent and shameless. He went about haughty[7] and drunk. For truly he was abandoned to evil and feared. His side was sore; his head ached — it was in pain — so that he was incorrigible, suffering, and dejected. For he was full of evil — so perverse was he.

quiitlacamati, niac icnjuh quichioa, yioca quetzalo, aoc ac iiel quitta, novian tlaelitto, ácan tlapaquiltia, ça tlatto, ça itto, ca ie tlaxtlacolli, ie tlahtolli, ie centlahtoli, ie tetzinco cáca, ie tetenco pipilcac, ie tepan onoc: injc aquen tlatta, injc moquatlaztinemj, mjvintitinen.; ca nel otlauelcaoloc, otlaellelaxiti, otlaxillíquauhtili, otlaxtonteconquauhtili, otlaxtonquauhtili inic auel monotza, ca iiolaçic, iiellelaçic, quimaxilti, ynjc tlaueliloc.

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And of anyone who had gained merit and reward being then born, his fathers and mothers said: "Upon a good day sign hath he been born and created and come forth on earth; he hath arrived upon the earth on [the day sign] One Crocodile. Let him be bathed."[8]

Auh in aca vel mácoaie, ilhujle, ipan otlacat: njman quitoaia in jtahoan, in jnaoan, ca qualli tonalli in jpan otlacat, oiecoc, otlalticpacquiz, omotlalticpacquixti, oc cipactli: ma njman malti,

Whereupon they gave him a name. They called him Cipac. Or else, they gave him the name of another one of his grandparents. Etc.

ic quitocamacaia, ic quinotzaia, cipac: anoço itla oc centlamantli, icolhoan intoca in quimacaia, etc.:

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And, on the other hand, if it were the wish [of the parents], perchance they passed over the days; perchance they settled upon still another day for him to be bathed. For One Crocodile bore with it all favorable day signs.

auh tel çan teiollotlama; in açoc conchololtiuque, açoc contlalitiuque oc centetl tonalli, ipan maltiz: ca ie quicenvica in ce cipactli, ca muchi qualli tonalli.

And if it were a man who was born, when they bathed him they adorned for him a small shield, upon which they put four small arrows. And to it they bound his umbilical cord. They entrusted it to and sent it in the charge of brave chieftains, who left it at the battlefield. Right there where they fought, where there was fierce battle, at the crossing of the waters, they buried it.

Auh intla oquichtli otlacat: in jquac caltiaia, chimaltoatli quichichiviliaia, ipã temj navi mjtotonti: auh itech quiipiaia in jxic, intech quicaoaia, intech quipiloaia in tlacaoan, inopan concaoaia: vel oncan in necalioa, in tlaiecolo, yn japaniocan contocaia.

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And if it were a woman, when they bathed her, they put into the vessel in which she was bathed, the large earthen bathing vessel, her spindle, her cotton,

Auh intla çioatl otlacat: ynjc caltiaia imalac, ichcauh, itzmolcaz, ioan ipopouh, iochpanoaz ipan contenaia yn jnealtilcaz, in jnealtilapaz: yc quinextiaia,

7. Cf. Angel María Garibay K.: "Pandybnomos de Sahagún," *Tlalocan*, II, 3 (1947), pp. 239 and 247 (n. 61), where discrepancies[illegible]

8. The corresponding Spanish text usually uses "baptize" for *malti*, etc.; see however, Ch. 37, *tetlapatiz* (*tlapatiz*, etc.).

X787 ●553 851 And in this way did the readers of the day signs remedy it: if someone were born on these several days, they passed over them and waited for Seven Rain. At that time they bathed him, that they might give him a name. For in that way they remedied his fate; then they brought him out at a good time and it resulted at a propitious moment. They made it partly good. Thus they expected that perchance his fate and deserts might become something — if he lived, were well reared, and played his part well; because later, there, they had set in Seven Rain;[2] they put their trust in Seven Rain.

X787 They said it was a good day. Merciful, pitying, and compassionate was the one born precisely upon it. He became fortunate. It was as if his fortune, his deserts, his good luck rained down upon him: as if it sprinkled on or swirled about him. It was said that verily so was his day sign, Seven Rain.

[851] And he who was born on it was forthwith bathed, and they gave him a name. No longer did they pass over it, or delay or postpone it.

Nevertheless, the morrow, Eight Flower, which came next and following, was also the same. It, so [851] they said, was also good. If someone were born on it, they also at once bathed him and gave him a name. For this reason they did so: they feared the one which followed in order — Nine Crocodile.

This, so they said, was in no way good; it was perverse, full of vice. It accorded one rags and tatters. Nothing could become a remedy or cure for the day sign which had followed.

Only and exclusively immersed in and dedicated to evil was the one then born. He was given only to talking; he went wrapped in discussion. Words were his hair. He was hot-tempered.[3] He twisted words. Great was his glee if somewhere there was a shout; there he ran and listened to what was said. If somewhere was discussion and something was said, he went among the people sowing discord; he went causing disagreements and dissension; he confounded and disunited them.

He disregarded and showed no regret for insinuations, spreading rumors, and continued lying. Falsehood and deceit he went about sowing here and there among the people. He interrupted conversa-

auh injc quipatiuia tonalpouhque, intla aca ipan otlacat inquilhuitl oc conchololtiuia, quichieltiuia in chiconqujavitl quinjquac caltiuia inic quitocamacaque, ipampa ic quipatia in itonal, vncan quiecacquiztia, ieccan quiça, chicoqualtia, ic conitalia, in aço ça itla ilhuil, imåcoual, muchioatiuh intla nemjz, intla uel ospoaz, intla uel moquetzaz ipampa aç vncan in chicomatl quitlaliaia, vel quitemachiaia in chiconqujavitl.

quitoaia ca qualli tonalli, icnoca, teicneittanj, tetlacoolianj, in aquin vel ipan tlacatia, tlacnopilhuianj muchioaia, iuhquin ipan tnetzelivi, iuhquin ipan pipixaoj, iuhquin momoloca ilhuil, imåcoual, icnopal, mjtoa ca nel inhquj itonal in chiconqujavitl.

Auh in aquin ipan tlacatia, çan niman iquac maltia, quitocamaca, aocmo conchololtia, aocmo quitlatvilia, aocmo connechcatlaça:

auh tel no iuhquj in imoztlaioc quiteztica, in quitoquilitica. Chicuey xuchitl: iuh quitoaia no qualli, intla aca ipan tlacatia: çan njman no iquac caltiaia, quitocamacaia, ipampa iuh quichioaia, y, iehoatl quimacaçia in oallatoquilia, chicunavi cipactli:

iuh quitoaia njman amo qualli, amo tlacacemelle, motequjtica teuhtli, tlaçolli, tzotzomatli, tatapetli, quiteilhuiltia, aoc tle ipatica, aoc tle ipaio mochioa, in quioaltoquilia tonalli,

çaniioca tetlaactica mjxcaujcica, inje amo qualli in aquj ipan tlacatia, çan tlatolli cololotinemj, tlåtolli cololhujtinemj, tlåtoltzon, tlåtolli, itlaqual tlåtolnecujl, ozoca iveimach intla cana neaio, vmpa motlaioa, tecacaquj, intla cana nenonotzalo, itla itolo, tetzalan, tenepantla, motecatinemj, techalanjtinemj, tenetechcuhtinemj, tetlatolçaçaca teiollinôcoltia:

atle ipan quitta, amo quitequanmati in ovictatolli, in tetzauhtatolli, ihiztlacati, iztlactli, tenqualactli, tetlaquiquanjtinemj, motlatolcujcujtlavia, qujtlatlåtlalilia in tlatolli, tlåtolpiquinj, tlatolcampax, tlatolcacam-

2. We have read chicomatl as chicuey ce, possibly a misreading of Chicuey quiauitl.

3. Tlamelli tlhuepal. See Florentine Codex, Book VI, cap. xiii: Sahagún (Guiteras ed.), VI, 41, 10: "Sabía contar grandes sus disparates. Esto refiero a fin de enseñar que tartamudeaba un poco con algunas palabras despues hacia callar en ellas y volver y echar pausadas por la boca, y cuando aquí hablar usaba de otro largo espacio."

x 787

776 Tezcatlipoca; he only went withdrawing rule and power from others.

x 787 And of him who was born on the day sign One Death it was said that he would prosper and be rich, whether a nobleman or only a poor vassal. Many were his gifts. Honor came his way and rested on him when he performed well his penances and humbled himself. But if he did not do well the penances, purely by his own act he forsook and harmed his day sign.

x 787 If, at this time, someone were born, then they bathed him and gave him a name. Small children
553 performed the naming ceremony.[1] If a boy had been born, they therefore called forth [as his name] Mi-
851 quiz, or Yaotl, Cenyaotl, Necoc yaotl, Chicoyaotl, or Yaomauitl. So they placed on him a name of Tezcatlipoca. Of this one it was said: "None may wish him harm: none may wish him to die." If anyone should wish or desire his death, he would simply sicken and suddenly die.

567 At this time it was the day sign of[1] the slaves, the wretched slaves, whose dwelling places were by the hones for sharpening and the grinding stones. None of the slave-owners could scold them, or abuse them with vile words, or call angrily or indignantly to them when they learned that the morrow would be the day sign of Tezcatlipoca. They then, first, took from them, struck off, and removed from them the wooden collars, the curved ones in which they were held and with which they went about restrained lest they flee. Then they soaped them and bathed them, and made much of and flattered them. They showed them great esteem, because, so they thought, they were his likenesses and representatives:[2] his beloved
[825] sons. It was said that they were like the blue cotingas, the trupials, the precious birds of Tezcatlipoca. And those who owned slaves warned and on threat of death[3] ordered their children, youths, and growing sons, commanding them sternly and rigorously, not to chide, deal vainly with, nor strike the slaves.

Auh in aqujn ipã tlacatia itonal ce mjquiztli: mjtoaia mocujltonoz, motlamachtiz, intla pilli, anoço çan macehoaltzintli, muchi inemactia, itech açia, itech pachivia, in maviçotl: iquac in tlauellamacoa, mocnomati: auh intlacamo uellamacehoa, ca çan ynoujian conmocaujlia, qujmjtlacalhuja yn jtonal.

yn jquac, y, tla aca otlacat, njman caltiaia, qujtocamaca, qujtzicyenquaqualia in pipiltotonti, intla oqujchtli otlacat, ic qujnotza mjqujz, anoço iaotl, ceniaotl, necoc iaotl, chicoiaotl, iaomavitl, ic qujtocamamaia in Tezcatlipuca: injn mjtoaia, aiac vel qujcocoliz, aiac vel qujmiquitlaniz, intla aca qujmjqujtlanj, qujmjqujztemachia çan iê in mococolia onmjctiuetzi.

Auh in jquac in catca ipan tonalli: in tlatlacoti, in tlatlacotzitzinti, in teatexatitlan, temetlatitlan inemjan: aiac vel qujmaoaia, aiac vel qujntenquanviaia, qujntlauelnotzaia, qujnqualancanotzaia, in tlacaoaque, in oqujmatque, ca muztla itonalpan iez in Tezcatlipuca: njman achto qujntomaia, qujtequjlia, qujntlaxilia in quauhcozcatl, in coliuhquj, injc pieloia, inic ilpitinenca, injc amo choloaque: njman ic qujmamoviaia, qujmaltiaia, cenca qujntlaçotlaia, qujnxoxocoiomatia, vel qujnmavizmatia, ipampa iuh qujmatia, ca ixiptlaoa, ipatilloa, ytlaçopilhoan, mjtoa iuhqujn iquecholhoan, içaquantotoa, itlaçototoan in Tezcatlipuca: auh in tlacaoaque, vel qujnnemachtiaia, qujnmjqujznaoatiaia, qujntlaquauhnaoatiaia, qujntepitznaoatiaiaia, in impilhoan, in jntlazcaltilhoan, yn intlaoapaoalhoan: injc amo qujmaoazque qujncuecuenochichioazque, anoço qujnvitequjzque in tlacaoâ:

1. Of this ceremony, the Spanish text reads: "[illegible]" Eduard Seler, in Einige Kapitel aus dem Geschichtswerk des Fray Bernardino de Sahagun (Stuttgart: Strecker und Schröder, 1927), p. 315, translates an explanatory passage from the Academia de la Historia MS: [illegible]

2. See Florentine Codex, Book VI, fol. [illegible]

3. Quinnepitzenaoatiaia: the term as it appears in the [illegible] column.

1 [i.e., One Death.—Analyst]

secret. They were sowers of discord, of gossip,[6] who spoke with tongue in cheek; spreaders of tales. They confused, confounded, and rejected the counsel of elders. They wished not to be deflated. They were not people of honor. These same dedicated themselves to and paid strict attention to constant evil. It was their only labor. All [their] acts and efforts were repeated adultery, thievery, absconding with tribute; making off with many things by trickery, coveting, and deceiving. They were trouble-makers, interpreters of dreams, who brought others into sin, sold goods-in secret, sold people in secret, spirited people away, and misled them, calling them by trickery.

None of his own food did he eat. He lived with other people, going from house to house, entering others' dwellings.

As he had been born, so he grew, shameful and deranged. Then at the start of his childhood, as he had grown in years, incorrigible, too lazy to heed the discourse, he answered impudently or blamed someone else. He was one who became wroth, who turned his face aside in rage and tossed his head in anger, who hung his head. Anger was in his face. He was completely full of evil; wickedness was deep in him. He was perverted, rude; of wicked, evil tongue. Everyone dreaded his tongue and his words. None could equal him in conversation nor best him in talking. So it was said of him: "He is perverted; only words are his lot; he is of evil temper." No man's name gave they him. Everywhere he remained aside from people. He was infamous; he remained a burden to people. Hence was he reviled, proscribed, suspected. Everywhere his life and deeds were regarded with dread. For truly, he had been born in a time of vice and sin. That is to say, indeed, only to be reviled was his gift: nothing good, nothing fine.

And the readers of the day signs bettered and remedied the nature of the day sign on which the useless one was born. They arranged that later, upon Ten Rabbit, he would be bathed and given a name. They said that if he should live, perhaps something would be his deserts, though not forthwith. Still by pain and suffering of mind and body, by his penances, he would achieve that which was to be his gift. Later, himself and of his own effort, he would achieve and acquire it, as hath already been said in many places.

6. *Tzontecomatl* in the *Real Palabra* MS.

icentequjuh in tlatlauelilocaiotl, much ichivil, much itequjuh, tetlâtlanxima, yichtequj, tlâtlaixpachoa, tlatlanzoalchioa, tetlâtlaixtoqujlia, tetlâtlaxiqujttilia, tecovicanaquja, tetlatlanamjctia, tetlatlacolnamjctia, tlatlachtacanamaca, teiichtacanamaca, teiichtacaujca, tenanaoalhujca, tenanaoalnotza,

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much aitlequal in qujqua, teca nenemj, tecacalpanoa, tepan cacalactinemj:

njman iuh quja, njman iuh mozcaltia, in aquen tlatta, in atlacaemelle njmâ ipan pêlpeoa, njman ipan mozapaoa, in auel monotza, aiel quicaquja in tlatolli, ça ie tenananquilia, tepan quicuepa, tlatlauelchioanj, mjxtlaça, mocuaquatlaça, iixcueloa, mjixcueloa, vel qujmaxilti, iiolaçic, thuelilloc, vel iollocujcujtla, âtentlacatl, tentlauelilloc, muchi tlacatl qujtenjmacaçi, qujtlatolimacaçi, aiac qujtenaci, aiac vel qujtempanavia, iece injc mjtoa: atlacaemelle, ça tlatolli ilhujl, tlatolli itlaqual, aiac itlacatocaia, noviian tetenco caca, tepan onoc, tepan cenmantoc, injc aujlquixquj, tlaitolli, tlaztacolli, noviian mauhcaitto in jnemjlia in jtlachioal, ca nel iuhcan tlacat, in tlaçoltitlan, teuhtitlan, qujtoznequj: ca ça motquitica aujlquiaciotl, in jnemac, atle qualli, atle iectli:

suh in nen ic qujqualtiaia, qujqualtiliaia tonalpoubque, in iuhquj itonal ipan otlacat, qujn ipan quitlatlaliliaia, in matlactetl tochtli: injc ipan maltiz, qujtocamacazque, qujtoaia: intla nemjz aço ça itla imâceoaltix, iece camo cascanviz, oc totoneoaz, chichichinacas in jiollo, in jnacaio, itla maceoaliztica quicnopilhujx, in jnemac mochioaz, qujn inoma, qujn iacoian qujnjxnextiliz, qujn qujnomaviz, qujn qujmonomavilix: in iuh ie mjieccan omoteneuh.

[851 553]

[p52 is blank]

X 787 **Fourteenth Chapter, which telleth of the good day signs which correspond to the four houses in this sign; and it was said that the day signs of those then born were good.**

And the one day sign, the one day count Ten Rabbit, so it was said, was a very good time. Whoever was then born, whether man or woman, was of great deserts, great gifts, and riches. For just so was it said of the tenth position, when [the day sign] became the tenth. On the tenth day sign, it was always a favorable time, of gifts and recompense, as in its separate accounts[1] hath already been told. But not then, at that time, did they bathe him, on the day sign on which he had been born. They always directed their attention there to the closing day sign, later, when they bathed him and gave him a name, on [Thirteen][2] Monkey; because thereby they greatly strengthened the day sign; they improved his day sign. For, so it was said, a very good time was the closing day sign, the ending and concluding day sign, as will be told in its account.

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And the following Eleven Water, and Twelve Dog, and the concluding Thirteen Monkey, as many as these were favorable. Ten Rabbit drew, dragged, amplified, and helped all of them, so-that all four were good. It was said that anyone who was born upon these various day signs became a highly favored person; he succeeded and endured on earth.

That is to say, he was not deflated; not one of the least nor the last; nor a man without recognition. He was well respected and recognized; he was famed and honored; hence he was one who prospered, enjoyed glory, was compassionate, and served others. As a chieftain, he was strong, daring in battle, esteemed, intrepid, able, sharp-witted, quick-acting[3] prudent, sage, learned, and discreet; an able talker, and attentive. It seemed as if he set forth his dis-

Injc matlactli on navi capitulo: itechpa tlatoa, in qualli, tonalli: in jntech ca in nauhtetl calli: in ipan in machiotl, ioan qujl qualli intonal casca, in aqujque vncan tlacati.

Auh in jpan in cemjlhujtonalli cemjlhujtlapoalli, in matlactli tochtli: iuh mjtoa, cenca qualcan in aqujn vncan tlacatia, in oqujchtli, in çioatl, cenca mâceoale, ilhujle, mocujltonoanj: ipampa no iuh mjtoa, in matlactioaia, in vncâ tlamatlacti, in jpan matlactli tonalli, muchipa qualcan, vncan ca ilhujlli, mâceoalli, in iuh ca itlatlatollo, in ie mjeccan omoteneuh: auh aiamo njman caltiaia, in jpan in tonalli otlacat, qujn cen ompa contlachialtiaia in tonaltzonco, ipan caltiaia, qujtocamacaia: in jpan matlactlonnauj oçomatli ipampa injc cenca qujtonalchicaoaia, qujuecapanoaia itonal, ca iuh mjtoa: cenca qualcan in tonaltzonco, in jca tlantica tonalli, in qujtlamjtica tonalli, in iuh ipan moteneoaz itlatollo.

Auh in qujtoqujlia matlactloce etl, ioan matlactlomome itzcuintli, ioan in tlaltonquixtia, matlactli vmej oçomatli, izquitetl qualli, muchi qujcentilinja, qujcenvilana, qujncentetecoana, qujncentlatalhuja in matlactli tochtli, ic nauhteixtin qualtin. Mitoa: in aqujn vncan ipan tlacatia in jzqujtetl in tonalli: cenca tlacnopilhujanj muchioaia, oalqujçaia, oalnemja in tlalticpac,

qujtoznequj: amo patzactzintli, amo çan tettzacuja, amo tlatzinpiloa, amo çan can nenemj, vel ixmacho teixpan icac, moteniotia momaujzçotia, injc mocujltonoanj, injc maujztli, injc tetlaocolianj, injc teca muchioanj: auh injc tiacauh injc chicaoac, injc iaotlaueliloc, injc amo tetlaçaltoca, amo ixmauhquj, ioan injc moncalianj, ixe, iollo, iollotecujcujl, iolizmatquj, ioliztlamatquj, tlanemjlianj, toltecatl, mjmatinj: ioan vellatoa, vellacaquj, iuhqujn mjtic qujte

1. Matlactlli.' The Nahuatl text could also read Matlactlli.
2. Read matlactli omei.
3. Cf. yollotecujcujl in "Manuscrito con escolios," pp. 204, 211.

his statue upon in his tribal district [temple]. One day it was [there]; one day it remained seated. And then, when it was midnight, they burned it there in [the place] which they called the god's courtyard, at the eagle vessel, [or] on the skull rack.

But if the merchant had only died on the ground[3] —that is to say, if he had not died in battle, if perchance he had only taken sick, in the very same way they prepared his statue, but only in his home did it burn — not at midnight: while yet there shone a little sun, when he already was turning on his left side,[4] when the sun hung low, they burned it.

Likewise it was said that at the time of the day sign One Serpent, if it was established precisely at that time, when war was declared and proclaimed among the people, when, it was said, war was announced, at that very time the war began. At that time all the eagle and ocelot warriors set out to battle; all followed, crowded, and filled the road. They arose, they set out, departed, marched, and hastened.

And if one were born upon the day sign One [Serpent],[5] they said, the readers of the day signs corrected it and bestowed gifts upon him. He would become a receiver of favors, worthy of good deserts and merit; he would prosper and have sustenance. But if he did not do his dances well, according to his day sign, his gifts [illegible] favors would not come upon him. He himself would harm and destroy it. It was said that by his own act he neglected it and destroyed it by vice, etc.

He who was then born they did not yet bathe; they bathed him later, on Three Deer, and then gave him a name, for the reason already many times told: the day sign of the third place, when they waited for the day, the readers of day signs considered favorable. So they took this following one for him; this time they arranged and postponed it in order to give him a very strong day sign.

And Two Death, which followed, so they said, was evil; at this time there was nothing of merit. But Three Deer, so they said, was a good day sign; this is already related. The third place was always a good time; it was a time of attainment of merit, as the readers of day signs told one. And Four

auh intla çā ohtlaujc oconmocaz, quiçaczqui: in-tlacamo oiaconic, in aço çan ococcolinco, çan ie no ivi in quichichioaia icujllo, iece çan ichan in tlachia, amo ioalnepantla, oc achi tzonmah, ipuac in ie conmocaloa, quemopiloa tonatiuh quiçhiaia.

No iesan mjtoa: in ipuac ypan in ce cuel tonalli, intla ipanti, ipan motlalia, in ipuac oiaotlatoloc, oniacotlalhujloc, in quijto, in oncaquijtiloc iaoiuiel, vel iqui ipan yaqeoaia in ioc: yaçan iacopiçaoia, ipan otlatocoia, ipan vnacotemalaia, vnaocxma, conmococoj, oomolinja, ooa, nēxnemj, icxiccopoca, in jaqujch quauhtlocuiel:

auh in aqujn ipan otlacat ce ocelotl tonalli, qujtoaia, quiçhiaia, quiiacmactiaia in tonalpouhque, tlacnopilhujanj, illujle, mācoole mochioua, mocuji-tecoa, vnca quiçquanj iez: auh intlaca nāuilhuacoca, in iuhqui itoual in, amo ipan mochioa in jaa-mac, in jcaopil: çan ichoatl quiçnitlacalhuja, quiçno-popolhuja, mjtoa: iaeviian conmocaçilia, quiçnotli-çolmjctilia. Er[6].

yn aqujn ipō otlacat in, xiuuo calteia, qujn ipō calteiaia in Ey mazatl: ipuac quiçaccaoca, ipampa in mjcoccan onajto: in citlalin tonalli, in jpuac tlacoa-illujtilia, quiçnalitaia in tonalpouhque: ichoatl ic coctlatocoquiçaia, vnapa quiçtlacoçaiaia, vnapa cen-tlachichtiaia, inje cenca quiçnonelchicoaia.

Auh in quiçaçalia, vnic mjequjtli, iuh quijoa: amo qualli, atle vncā ca nahualli. Auh in cy ma-çatl: iuh quijoa qualli tonalli, ie onajto: in citlalin nuchipa quaoczo, vncan ca tlacnopilhujlotli in iuh quiçcilhuajaia tonalpouhque. Auh in naui tochtli, in tlamahcuiztia tonalli, in nauhcuiepa tlevica, tlacoa-

3. *Otlahuiz*: died, "I si si tal quemodo muriò, de su enfermedad."
4. Molina, *op. cit.* (Spanish-Nahuatl), *Lado derecho*.
5. The next numbered symbol is if correct in the Red Book of 202.

And one then born they hence regarded as fortunate and said that he would be rich. Our lord would reward him; through his grace he would buy slaves and ceremonially bathe them for sacrifice. Or many times he would have others sing and dance. And[4] when they gave him a name, they arranged it for Four Reed. Then they gave food to the young boys and had them perform the naming ceremony.[5] This was because that time was the time of the election rites, of the election of the rulers of the cities.

And also it was said that on One Dog the owners and breeders of dogs rubbed ochre on all the dogs' heads.[6]

And [the day signs] which followed it were Two Monkey, and Three Grass, Four Reed, Five Ocelot, Six Eagle, Seven Vulture, Eight Motion, Nine Flint Knife,[7] Ten Rain, Eleven Flower, Twelve Crocodile, Thirteen Wind. These were all the group of day signs.

All were as in their account, as mentioned. Each day went related as to the manner of gifts of those then born. This is already explained; in many places hath it been made quite apparent. And when [these had] ended, thereupon set in—

auh in aquin ipan tlacatia, inic qujtonalittaia, quj-tnaia: mocujtonoz, ipal ica, qujtlamauiçalhuja in totecujo: aço tecuaz, tealtia, aço quexquipa cujcuj-caz teixtia: uh inic qujtocamacaia, quja no ipan qujmattiuja in naoxcatl, iquac qujtlatlaqualiaia, qujxicwenquaqualiaia in pipiltotonti: ipampa in vncan motlatocapaca, in netlatocapoicaian tlatoque, altepeme.

No ioan mjtoa: in jpan in ce itzcujntli, in jxquich-tin chichime, qujnquatlaviaia in itzcujneque, in jtz-cujnnemjtique.

Auh in qujtoquilia vme ocomatli, ioan ey mali-nalli, nauj acatl, macujlli ocelotl, chiquacen quauh-tli, chicome cozcaquauhtli, chicuei olin, chicunauj tecpac, matlactli qujauitl, matlactloce xochitl, matlac-tlomome cipactli, matlactli vnei hecatl, in jaqujxtl in cencalpā tonalli,

ça ie much iuhquj in jtoloca omoteneuh, inje co-cemjlhujpā tlapoaltitiuh, in quenamj innenemac ipan tlacati, ie ōmomelauh mjeccan vel omonenenti: auh in jquac onquja in njman ic oalmoquetza.

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4. Ms. and a. corrected.

5. See Chapter 9, n. 1.

6. Corresponding Spanish text: "Tambien tenjan esta ceremonia: que en este signo, los que criauan los perrillos, que hazian dueño. los vnzauan con bixa colorada."

7. Tecpatl, misprint in manus.

851 553 Thirty-fifth Chapter. Here is told what was done when they bathed their children, and how food was eaten when they gave them their names; and the discourse which the old people gave when they addressed the child and the mother.

Inic omppoalli on exemolli capitulo: vncan mjtoa yn tlein muchioaia, yn iquac quimaltiaia inpilhoan, yoan inic tlaqualoia yn iquac quintocamacaia: yoan in tlatolli in quitoaia vevetque, in quilhuiaia, pilhuetli: yoan in tenā.

553 And when he was bathed, quite early in the morning, in the morning light, when the sun appeared, they had the small children perform the naming ceremony. They went out shouting and panting on the roads; to the entrances they ran. Thus they went calling out what he had been given as a name, as hath already been mentioned, in a certain place. They took the naming ceremony gift, parched maize toasted with beans. They provided it with beans, many beans, offered in a vessel.

Auh in iquac maltia, çan iooztinco, tlaviacalpā, iquac yn oalmomā tonatiuh, quixicvenquaqualia in pipiltotonti tzatzaztitiui, yhicaoaca, yn vtlicapa, quiaoccpa, motlatlaloa, ic quinotztiui, in tlein ōtocaiotiloc piltontli, in juh ie omoteneuh, cecā quinanamoia, in xicventli, izquiti in quicequi, hecio, quēciotia, moca ietl, xicaltica quimana.

851 And it is said that so was the custom if someone were born on a day sign beginning in the first position, as hath been said in many places). If it were a good time, then at once they quickly bathed him. Or later, they set it aside and skipped a day, so that they could make good the feasting and drinking for the child.[1]

Yoā mjtoa iuh tlamanca intla aca ipā otlacat ynic cemilhuitl vmpeoa tonalli (ca mjeccā omito). yntla qualcan njmā iciuhca conaltitiverri, auh quin nonqua, contlalilia oc conchololtia, ynic quitlatlaqualia, pillaquaio, pillaoano:

But if they could not do so then, they bathed him later, on the third day sign. As here it appeareth in [the series of] One Eagle, the one perhaps then born they would bathe later, on Three Movement.

auh intlaca ie moveliti, quin ipā caltia yn Ey tonalli, yn juh nican neci-ipā ce quaultli, yn aquin tla ipā otlacat, quin ipā caltitzque in Ey olin,

Those whose fathers and mothers were poor, the indigent, who were in misery, and had nothing to use, with which to gather together and assemble people, only with affliction, sickness, and misery bathed their child. For they only aggravated and worsened it when they did not delay, defer, retard, procrastinate, or postpone [the day of bathing].

icheuā in çā tlacococavia ytahoan ynāuā in çan icnotlaca, in ça quitzacuia icnoiotl, atlezzin in poliviui, in tecentlalilooni, in tenechcicolaoj, ic çan cococaznin, cococaiotica, icnotlacaiotica conaltia yn jnconeuh, ipāpa in çan quitocentiveznj, quitocentiquiça, in aocmo cōvecatlaça, cōtlecatilia, cōnechcatilia, cōnechcatlaça, cōchololtia,

But if the fathers were rich and prosperous, if there was wherewith to eat, they selected for one a later date, on the seventh day sign; at that time they bathed the child and placed him in the cradle. This was because, as hath been said, they always considered the seventh day sign good. At that time they held an important banquet. There was drink and

auh intla motlacamati, mocuiltonoz ytahoā, in vncā quiquinj, quin ce vmpa quimattivi yn ipā chicome tonalli, yquac caltia, yoan quicoçolaquja in piltontli, ypampa yn juh omjto machipa quiqualitzaia yn 7. tonalli, yquac quivejchioa in tecoanocnalitzli, atlioa, tlaqualo, novjampa, xonochitlano, oalhuj in nochicauhque, nequequeçalo, nepopotzoio, auh in

1. Cf. Sahagún (Garibay ed.), I, 15, 21, and II, 34, 7-9; also Anderson and Dibble, op. cit. Book II, "The Ceremonies," pp. 152-158.